

THE CATHOLIC RADICAL

“...to foster a society based on creed instead of greed.” Peter Maurin

August/September 2016

30th Anniversary Issue

Price: For whatever it's worth.

Catholic Worker Quotes

Editor's Note: The following quotes are from guests, volunteers, writers, neighbors, and children who have crossed the threshold of Saints Francis & Thérèse Catholic Worker over the past 30 years.

1986

“I don't want to play those materialistic high notes.”
Kenny Stuart

1987

“You know the Three Stooges used Albert Einstein as a consultant for their shows.”
Ron Hesselton

1988

“God loves us too dearly to let us get fat and begin to take providence for granted.”
Scott Schaeffer-Duffy

“Whenever I am weary and beset with crosses that seem too much to bear, I want to remember the lesson of my daughter's birth: new life often comes after travail.”
Claire Schaeffer-Duffy

1989

“It seems the details of life take longer than I expected and Time and I are never in step. I cannot pin her by my side. I sigh with relief when I read that a thousand years are like a day in God's eyes. That is a schedule I think I could keep.” Claire

When asked to pick up his books and blocks, four-year-old Justin said, “Dad, I'm not an octopus.”

1990

“I felt like I was being swept along by a mighty river which took me this way and that without ever consulting me as to the direction I'd like my day to go. That feeling is irksome at times and adventuresome at others. Tonight I feel like the river has halted in a calm little pool where things drift gently in a small circle.” Scott



The founding members of Saints Francis & Thérèse Catholic Worker: Carl Siciliano, Sarah Jeglosky, Claire Schaeffer-Duffy, Justin Duffy, Dan Ethier, and Scott Schaeffer-Duffy

Yes! I am a Radical

by Peter Maurin

To be radically right is to go to the roots by fostering a society based on creed, systematic unselfishness, and gentle personalism. To foster a society based on creed instead of greed, on systematic unselfishness instead of systematic selfishness, on gentle personalism instead of rugged individualism, is to create a new society within the shell of the old. Ω

1991

While watching “How the Grinch Stole Christmas,” three-year-old Grace asked, “Why is the Grinch green? Why is he so mean to his dog? Why does he want to stop

Who We Are

by Sarah Jeglosky

Editor's Note: This article appeared on the cover of the first edition of The Catholic Radical in August 1986. On the Feast of Saint Thérèse in 1988, Sarah married Paul Giaimo, a good-hearted Catholic Worker who went on to become an English professor. They had two children. Sadly, Paul died in 2012. Sarah is studying now to become a nurse.

We are the Saint Francis and Saint Thérèse Catholic Worker Community. We are lay Catholics living in Worcester, inspired by the 52-year-old Catholic Worker Movement.

We have chosen the title *Catholic Radical* for our paper because radical means, “...proceeding from the root... original; fundamental; reaching to the center or ultimate source.” Our labor will be to explore the roots of our faith with a view to becoming hearers and doers of the Word of God. This is a radical way of life: what one does is what one is. We pray to be animated in everything that we do, no matter how small, by the truth of the Gospels. The lives of Saint Francis of Assisi and Saint Thérèse of Lisieux are strong influences upon us. We are moved to gratitude for all of God's gifts by Saint Francis' embrace of voluntary poverty. We are moved to humility by Saint Thérèse's magnification of God in the ordinariness of her life.

Our roots run deep and have spread wide through the years. The Catholic Worker Movement originated when two people met in 1932. Peter Maurin was a philosopher of French peasant stock. He had a very literal acceptance of “if anyone needs food or drink, feed them.” Dorothy Day, recently converted to Catholicism,

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CATHOLIC RADICAL



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Founded in 1933 by Dorothy Day and Peter Maurin, the Catholic Worker is a lay movement serving the poor while denouncing injustice and proclaiming peace. We are not tax exempt. We rely entirely on the generosity of our supporters to meet our expenses. We welcome volunteers, letters, poetry, articles, artwork, and donations.

Who We Are

(Continued from Page 1)

sought after the Church of the immigrants, the poor, and ways in which she might serve the Church. Between the two was conceived a relatively simple three-point program: houses of hospitality for the works of mercy, round table discussions for “clarification of thought,” and “agronomic universities,” where “scholars could become workers and workers could become scholars.” Soon, Dorothy and Peter were publishing a newspaper that expressed solidarity with the workers and an examination of the social system from a Gospel perspective. Their audience grew quickly. Before long, a staff of volunteers began to come together around them. Within two years, circulation of the paper grew from the initial 2,500 to a pressing of 150,000 copies.

By 1936, hundreds of homeless men and women were coming to the doors of the small storefront on Charles Street in New York City for food and shelter. As Dorothy would later say, “It just happened.”

In just ten years, thirty houses of hospitality sprouted up across the country. They were characterized by an assemblage of diverse individuals, all bringing their gifts “just as they are” to the work.

World War II aroused an insistence from the Workers that the works of mercy could not be separated from the works of peace. Dorothy stated firmly and simply, “**Love your enemies. Do good to those who persecute you**” (Matt. 5:44). She

was arrested several times for refusing to cooperate with New York City’s compulsory civil defense drills. The drills ended after 1961, when an annual protest attracted a crowd of thousands to City Hall Park. Her radical adoption of the Gospels won over more and more seekers of truth and ignited courage within many who desired a more profound expression of their faith.

Peter Maurin died in 1949 and Dorothy Day died in 1980; yet the spirit that was released by their convergence is very much alive today. As Maurin states so eloquently in his Easy Essay “The Right Word,” “Sound principles are not new, they’re very old; they are as old as eternity. The thing to do is to restate the ever new principles in the vernacular of the [person] on the street. The [person] on the street will do what the intellectual has faith to do; that is to say, do something about it.” Ω



Amos Langdown

Saints Francis & Thérèse Catholic Worker 30th Anniversary Celebration

Saturday, August 13

4 PM Mass,
Pot Luck Supper,
Reflection, and Music
Anniversary T-shirts.

RSVP 52 Mason Street, Worcester



Jasana Crowie

Last Tomato Standing

Jim Consedine

Editor’s Note: Written on June 1, 2016 by a remarkable Catholic Worker and priest from New Zealand, which enjoys its coldest months during our warmest.

In solitary stance
Tied against the wind
its back to the stake
one red tomato
stands defiantly
amid the dying foliage
a testimony to life
fruitfulness, grace.

On this frosty June morning
I pick it gently, tenderly
hold it with reverence
admiring the rich texture
then receive it like communion
a cosmic moment
the last fruit of summer
a first taste of winter. Ω

Hope Amidst Disillusionment

by Jim Consedine

What do Donald Trump, Bernie Sanders, Nigel Farage of the UK Independence Party, Philippine President-elect Rodrigo Duterte, and Pope Francis have in common? They are all “outsiders” who have tapped into widespread discontent and anger of millions of people who feel disenfranchised by the political, ecclesial, and economic establishments which have a stranglehold on the global levers of power and capital. Each has been a catalyst in unleashing a tidal wave of social upheaval.

Why is narcissistic billionaire Donald Trump continuing to garner support, not from the US establishment, but from poor, working class white voters whom he despises and for whom he will provide no future help? Why did Bernie Sanders, a Socialist, outpoll better-funded Democratic establishment candidate Hillary Clinton in so many states?

How did the wealthy, right-wing Nigel Farage, who led a revolt based on extreme nationalism and xenophobia against the British establishment, get so many votes from workers and the poorer classes with whom he has nothing in common?

How did Rodrigo Duterte, a man who has thumbled his nose at every establishment institution and has the image of a gun-sliding outlaw, win a national election on a limited budget against a much better funded establishment opponent?

One answer is they offered a new hope. In a world of 15-second TV sound bites, high unemployment, widespread poverty, and the divide between the rich and the poor widening by the minute, all these voices have given hope to those shut out of the mainstream.

This groundswell of people, who have largely been ignored and battered by the political and economic structures for generations, have finally managed to have a say. For example, Duterte campaigned on a platform of giving a voice to 60 million poor Filipinos who have felt totally disenfranchised for generations.

At the heart of this disenfranchisement is neo-liberal economics. In every corner

of the world, its forces have divided people into winners and losers, haves and have-nots. Adherents of neo-liberal economics have carved up the public purse for their own ends through the privatization of public assets like transport, health, and medicine, and slashed expenditure on public housing, welfare, and programs for the poor. Their systematic attacks worldwide on trade unions have weakened worker rights. The result is a time bomb ticking in the middle of the planet.

The haves have accrued power and wealth beyond anything previously imagined. The sagging middle-class,



workers, and poor have been left behind to fight each other for the left-overs. Neo-liberal economics, whose value base is greed and competition in which only the strongest survive, creates millions more victims each year. Its rapaciousness is insatiable. Witness the TPPA and RCEP (the Asian trade deals) and similar negotiations still proceeding at pace and in secrecy. These agreements, which are all about further disempowering people and allowing corporations to steal even more, show contempt for the common good.

Free trade without protection for local industries and workers is part of the gospel of neo-liberalism. The ‘globalization’ of the economy has provided welfare for the rich and capitalism for the poor, freedom for capital and restrictions for labor. Just 62 individuals hold the same amount of wealth as one-half of the world’s population!

Millions are reacting against this giant fraud. What we are ending up with is not a society of equal opportunity, inclusiveness, and equality, but, as John Pilger wrote in *Counterpunch*, “a permanent capitalist

theocracy that ensures a two-thirds society, with the majority divided and indebted, managed by a corporate class, and a permanent working poor.” Looking at statistics, this is hard to argue against.

Christianity teaches that God speaks in the “signs of the times.” Hope remains one of our greatest gifts. These sinful international structures are clearly against the common good of the human family and the well-being of the planet. But we have hope. So what signs can we read?

First, that this huge global empire of financial greed and injustice sits on shifting sands and will implode sooner or later, and that the conglomerates and international banks and their allies in governments won’t have the final word. Our faith teaches us that God’s will cannot be thwarted forever (Amos 2:6-9, Matt 5). The reign of God doesn’t allow for it.

Second, that “small is beautiful even though Brexit is a crude way of showing it. That has been a Catholic Worker tenet for 80 years and is a Gospel insight tested by time. Through smaller structures, people feel a better sense of belonging, of being empowered.

Third, that the empowerment of the poor and the hope it brings is a central Gospel teaching, part of the promise of the New Covenant enacted by Jesus. Is this current movement a sign of this?

Pope Francis offers hope at every turn. With the Gospel in hand, he has constantly condemned the neo-liberal economic system, calling it “grossly sinful;” highlighted the plight of the poor, their need to be respected and their voices heard; challenged the wealthy to share out of a sense of justice not charity; repeatedly begged for an end to war and condemned the arms industry that keeps fuelling it; called for tolerance and hospitality for immigrants and refugees, respecting each as a child of God.

Despite facing powerful opposition from within parts of the Church, Francis has addressed these issues fearlessly and witnessed to a hope-filled future. Hope and courage are gifts of the Holy Spirit. Ω

CW Quotes

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Christmas? Why does he hate singing?”

1992
A note from “Your friends in NYC” included four dollar bills and read, “This is all we have at the moment, but rest assured, once we get, you will have.”

Beth:”When I was a kid they had good desserts at school like Jello, cookies, and cake with whipped cream on top. Now they have awful stuff.” Claire: “What do they have now?” Beth: “Fruit.”

“Last week, we took an overnight trip. The house remained unlocked as it always does whether we are home or away. When we returned, we found a glorious spray of roses just outside the kitchen door. Most of us are raised to believe that locks will protect us from bad people and circumstances, but locks will keep out the good and the beautiful as well.” Claire

Claire answered an early morning knock at the door and found a little boy who said, “I had a nightmare that you moved away.”

Dan Lawrence asked four-year-old Grace, “Do you know the name Dorothy Day?” “Sure,” she replied, “I know it from the movie.” “What movie?” Scott asked. “The Wizard of Oz,” she replied. Seven-year-old Justin laughed, so Scott asked, “Do you know who Dorothy Day was?” and Justin said, “She was a person who was into drugs, and when she got over that she helped a lot of people.”

1993
“These people we shelter sometimes anger me, but just as often they put me to shame. I should live so long that I could be so holy as some of our guests and neighbors.” Scott

“I’m trying to start a new lawyers guild of America. We mind our own business and keep our hands to ourselves. It’s a new innovation.” Ron

Claire: “So, Mike, how long did you live in Florida?” Mike: “I only vacationed there.” Scott: “How long was your vacation?”

Mike: “A year and five months.”

“The essence of the Catholic Worker movement’s vision is small-scale hospitality practiced with a Christ Room.” Dave Maciewski



1994
“The love-power, energy, and grace emanating from each person is within first, then distributed. How fast it works, how far it goes, the amount given is mysterious, unclear.... Invisibly, materially, or in obscurity and humility, God’s love bursts forth from every God-child into fruition.” Dan Lawrence

1995
A pregnant runaway named Monica saw our infant son Aiden and said, “He’s so little. Why, in Connecticut the babies are much bigger. At eight months, Connecticut babies drink from a cup by themselves and can walk.”

1996
“This is the first vegetarian meal I’ve ever had, and it wasn’t half as terrible as I expected.” Herman

1997
“Perhaps society is too narrow in its definition of normality.” Dee

1998
“The seven sober days I have had in this house should go down in *The Guinness*

Book of World Records.... The Catholic Worker is sort of like a hippie commune, but they don’t do drugs or smoke.” Steve

1999
“Everything I know about American history says that when ordinary citizens act on the basis of conscience, when there is terrible injustice and violence, that they can make a difference.” Michael True

“I live in a country where my government spends \$10,000 a second on the military. I also live in a neighborhood where the little boy across the street goes to bed hungry more often than not.” Susin King

“Ever since I was twelve-years-old, I have been trying to be a human. I mean how do *you* do it?” Beth

2000
“My boyfriend tried to crack my skull open with a sledgehammer.... At seventeen, other girls are getting ready for the prom, and I’m going out on the street.” Maggie

Dave: “Would you jump off a cliff if your father told you to?” Aiden: “If it was fun, I would.”

Message left on Dan Lawrence’s answering machine: “This is Jane at the Halloween store. We need the remote control for the flying saucer.”

2001
After looking at Scott’s painting of the Virgin Mary, Brenna Cussen asked, “Who is it? Saint Francis? All those holy people look alike to me.”

“The only road to peace is peace. Christ taught us this by His own example, and calls each one of us to follow.” Brenna

2002
“For all the chaos here, it’s less hectic than my old job [for Hewlett Packard] in New York.... When I know it’s possible to deal with belligerent people without calling the cops, when I know it’s possible to plan an overseas peace trip with only a few dollars in the bank, when I know it’s possible to survive without a real job,... it frees the creative energies of my mind to figure out my own ways of making them happen.” Mike Benedetti

2003
Larry: “So waddya have to do to be a Catholic Worker?” Timothy Aikens-Hill: “Well, we put up people that need a place to stay, and do peace work—you know, anti-war stuff.” Larry: “Yeah, but if some guy’s attacking your woman, you gonna kill him or beat the hell out of him, won’t you?”

“I feel safe here. I haven’t been angry for a whole month.” Colleen

“I read the Bible cover to cover three and a half times. Life is supposed to be easier.” José

2004
“We’re not in Iraq because of oil. We’re there for more important things—like gasoline.” Dave Lipmann

When confronted late at night by another guest who asked, “Who are you?” Daryl replied, “I’m John Kerry’s sister.”

“I might go to college at Worcester State; but, then again, I might just live the splendor and go off into the desert like John the Baptist.” John

2005
“There’s a mountain in Washington. And the trees go right up to it. The sky is so clear, you can see them reflected, the trees reflected in the sky.” Bruce Russell

2006
“Is the garlic I’m sautéing supposed to smell like turpentine?” Anthony Sliwoski

“Dinner was surprisingly edible, and, as I sat and ate, I relaxed. How, I wondered, do dinners like this happen on a nightly basis? It takes a lot of hard work, patience, prayers, and pasta to feed everyone in this house.” Grace Duffy

“Mason St. basketball is the definition of street ball.... It holds people together and almost creates a sense of true brotherhood.” Patrick Duffy

“I yearned to call nurse practitioner Anne Marie Kaune at the Homeless Outreach to tell her that I was dying from Eastern Equine Encephalitis. I called her two weeks ago fearing that a lump on my body was cancerous, only to learn that it was

actually a bug bite.” Scott

2007
“If I were mayor of Worcester, I would make a difference by trying to solve the huge problem of homelessness.” Aiden

“For all its sadness, it’s a wonderful world indeed.” Claire

When a probably not sober guest screamed at Claire and Scott, “I HOPE YOU BOTH BURN IN HELL!!” Scott asked, “Would you like a ride somewhere?” and he replied calmly, “Sure, I’ll take a ride.”

2008
“What’s the Massachusetts state flag doing on James’ bed?” Ken Hannaford-Ricardi

“We’ve come to realize that salt, sugar, and canned goods are not food groups.” Scott

2009
“One of the perks of offering hospitality at a Catholic Worker house is that we aren’t bound by laws or regulations or even hard and fast rules.” Scott



Charlene and Buddy by Grace Duffy

“Charlene is the second guest with an accompanying dog to stay with us in the past year. Her dog, Buddy, is the quietest Chihuahua I’ve ever met in my life. At one time, Charlene worked in a circus riding elephants.” Dave

2010
“Living here on Mason Street, where our doors are always open to whomever needs a bed, makes it more difficult for me to turn a blind eye to others.” Brenna

“James told me about the extraordinary

exit of a great uncle who died in the early nineteen hundreds. Relatives got so drunk at the man’s funeral they knocked over the candles sitting atop his casket, setting it on fire. To avoid burning down the house, the carousing mourners tossed the flaming coffin out the window.” Claire

2011
“Christ calls us to love everyone, enemies as well as friends, whether they’re Mother Theresa, Osama bin Laden, or Barack Obama.” Ken

2012
“Faith is not for the faint-hearted or dull-eyed. We have to pray for the ability to see the vitality of conscience and the power of persistent love that is being expressed all around us.” Claire

2013
“I can’t leave Christ. And I have tried.” Robert Peters

“I often think the poverty we observe is much more than a lack of money. So many who come here have not had enough beauty in their lives... and certainly not enough love.” Claire

2014
“A small boy asked me what I had done that morning, and I said, “I ran 15 miles.” He then asked, “Backwards or forwards?” Scott

2015
“It feels like a great gift to be within this movement in which so many choose to reject affluence to live closer to the way most people on this planet live.” Bridget Dignan

“This is the first time I’ve lived in a hippie house. It’s kind of nice.” Stephen

“Toyota is coming out with a car that will power your entire house.” Marwan

“Gampa, there’s fruit in raspberries.” May Duffy

2016
“For me, the Catholic Worker is respite and a reminder that with one misstep I could find myself here dependent upon the charity, grace, and hospitality that is offered.” David Maher Ω

All God's Children

by Claire Schaeffer-Duffy

Waging Peace: Global Adventures of a Lifelong Activist, by David Hartsough, PM Press, 2014.

David Hartsough believes human beings are made in the image of God and deserve liberation from violence and war. A singular conviction in our common humanity has propelled this American Quaker to travel the world waging peace. As a former organizer for the American Friends Service Committee (AFSC) and lifelong peace activist, Hartsough, 76, has initiated and engaged in a dizzying array of nonviolent campaigns over the past half century. He participated in lunchroom counter sit-ins in the segregated American South and was an early practitioner of civilian diplomacy, crossing borders to befriend people deemed our “enemies.” He nonviolently blocked ships carrying troops to Vietnam, trains transporting munitions to Central America, and the gates of US military bases deploying drones. In war zones, he provided unarmed, protective accompaniment for besieged peoples including mothers of the disappeared in Guatemala, villagers in El Salvador, community organizers in Mexico, and a Catholic bishop harboring refugees in the Philippines. Hartsough chronicles his efforts and many more in **Waging Peace** which is both a personal account and an informal record of many, inspiring peacemaking initiatives. This is a remarkably hope-filled book packed with examples of people staking their lives on the truth that we are all God's children, and peace among us is possible.

Born in 1940, Hartsough credits his parents with giving him early examples of practical nonviolence. His mother was a school teacher whose compassion and hospitality inspired an open-hearted attitude toward the world. His father, a Congregational minister, refused the US military's offer for a chaplaincy during World War II and worked instead to support conscientious objectors.

The 1940's brought the atomic bomb, the beginnings of the military industrial complex, and the Cold War, developments

that helped set the US on our current path of endless war-making. The Hartsoughs were part of another American history, vigorous and life-giving. Mr. Hartsough worked as secretary for peace education at AFSC, a job that allowed young David to meet “spiritual giants” such as A.J. Muste, and Bayard Rustin. In the mid-1950's, father and son toured the segregated South, visiting Montgomery, Alabama in the early days of the bus boycott. They dined



Ade Bethune

at the home of Ralph Abernathy and met the young reverend Martin Luther King Jr. It was in Montgomery that Hartsough first witnessed nonviolence applied to a political struggle.

These were formative experiences for Hartsough whose peacemaking has been defined by a rejection of the killing divisions imposed on us. We read of him in the early years of the Cold War, spending a summer in communist Cuba, cycling back and forth across a divided Berlin to learn the views of East and West, camping across Soviet Russia, and obtaining his B.A. at Howard University, a predominantly black institution. The trips, always followed by public presentations or articles, were early experiments in civilian diplomacy, a peacemaking strategy Hartsough continues to use.

“Part of our task as children of God is to celebrate that all people are made in the image of God and refuse to cooperate with the powers-that-be as they try to divide and pressure us to forget our common humanity,” Hartsough writes. In his travels, especially to countries declared to be “the enemy,” he has met people who “are not the menace our government would like us to believe they are.”

Hartsough talks to *everyone*: the white

supremacist who threatens to knife him, the East Berlin technocrat suspicious of his American curiosity, the Marxist journalist, Iranian merchants, police officers and jailers, and victims of war. Some conversations are soul-saving. Conversions occur. New peace actions are conceived. In this era of tweets, Hartsough reminds us that peace begins with face-to-face exchanges.

What I love about **Waging Peace** is its record of people power, its histories of nonviolent campaigns—some unknown to me—that demonstrate the stunning courage of ordinary folk and the irrepressible voice of conscience.

Grief over the 1972 Christmas bombing of Hanoi inspired Hartsough and his intentional Quaker community in Philadelphia to organize the People's Blockade of the *Nitro*, a warship carrying bombs and sailors bound for Vietnam. For a week, a flotilla of twenty-two canoes futilely tried to impede the loading of munitions. The intervention seemed symbolic, but on the final day, seven sailors, in a gesture of support, literally jumped ship and swam towards the activists.

The *Nitro* was the first of many nonviolent blockades, a tactic used to impede the wars in Vietnam and Central America and the transport of nuclear weapons. One of the book's most riveting chapters recalls the blockade of a train bearing munitions for Central America that resulted in the maiming of Vietnam veteran Brian Wilson. Hartsough, who helped organize the fateful demonstration, describes how train operators saw Wilson and barreled towards him.

I remember reports of that catastrophe which took out a chunk of Wilson's skull and left him legless. But how many of us know that four days later, ten thousand Americans showed up at the tracks to nonviolently protest, or that over the course of two years, two thousand people were arrested trying to block munition trains.

Waging Peace is a heartening book, vital reading for these troubled times when fear and our country's addiction to violence appear to the rule day. Hartsough's account reminds us we can choose a different course. We can live as all God's children, confident we have what we need to build a world of peace and justice. Ω

We Are Deeply Sorry!

On August 22, 1939, Adolf Hitler wrote: “...I have issued the command — and I'll have anybody who utters but one word of criticism executed by a firing squad — that our war aim does not consist in reaching certain lines, but in the physical destruction of the enemy. Accordingly, I have placed my death-head formations in readiness... with orders to them to send to death mercilessly and without compassion, men, women, and children of Polish derivation and language....Who, after all, speaks today of the annihilation of the Armenians?”

In June, 2016 the German government acknowledged the Armenian Genocide and apologized for not trying to stop it. *The Boston Globe* responded by saying it was “long past time the Turks dealt honestly with their history, and for nations that consider themselves Turkey's allies—like the United States—to stop subordinating truth to political expedience.”

Despite the fact that Henry Morgenthau, the US ambassador to Turkey at the time the genocide occurred, accused the Turks of “race murder,” the US did nothing and never apologized for it. In like fashion, the US has never apologized for the mass



Armenian Orphans, Elder Photo Collection
With permission of the Armenian National

murder of civilians in the atomic bombings of Hiroshima and Nagasaki. To use the *Globe's* rhetoric, it is long past time that we dealt honestly with our history.

Pope Francis apologized for Catholic mistreatment of Jews, Muslims, Protestants, women, children, gays, and lesbians. By acknowledging American responsibility for past sins, like the A-bombs, slavery, and the mistreatment of Native Americans, the way is cleared for more honest and upright future behavior. Please join us on August 6, the 71st anniversary of the Hiroshima bombing to say, “We are deeply sorry. Ω



Anthony Russo

Scott & Claire,
Thanks for the fine pieces in the latest *Radical* [on Dan Berrigan]—Coles said it well, “such remarkable abundance in one man.” Gratitude to you for your endurance and clarity of “standing” in the C.W. tradition. May our admiration for Dan take us through the many fond moments into action for building a world where killing is no longer seen as an answer to life's problems.

Bob Wegener
Quincy, Massachusetts

Dear Scott and Claire,
We say a special thank you for recounting the story of Dan Berrigan's 1979 response to the abortion supporting hecklers at the University of Massachusetts. Not that his opposition to abortion was unusual or surprising; but his way of looking at it in the context of our culture's belief that the way to “solve our problems” is by killing people and then sharing his beliefs in such a disarming, non-adversarial, inviting matter is an example from which we can all learn... as was his entire life.

Paul and Katja Rehm
Greenville, New York

Scott,
“Fed Up With Sexism” was invaluable. Didn't realize how often I was referring to most things as “he,” including the squirrels in my yard! And this in front of my grandchildren! Good wake-up call.

Christine Joiner
Webster, Massachusetts

I never laughed so hard reading a book. It was beautiful.

—Arthur Brien



Harvey Ball

To get your copy of **Nothing Is Impossible: Stories from the life of a Catholic Worker** by Scott Schaeffer-Duffy, send \$27 to: 52 Mason St., Worcester, MA 01610

Catholic Worker Calendar

August 6 — Vigil to Apologize for the Atomic Bombs: Join us in front of Worcester's City Hall. Noon until 1 P.M.

August 13 — Saints Francis & Thérèse Catholic Worker 30th Anniversary Celebration: 4 P.M. Mass, 52 Mason Street, followed by food, music, and reflection.

August 20 & September 24— Reversing the Gun Culture Vigil: Join us at The Gun Parlor shooting range. 12:30-1:30 P.M. 170 Prescott Street, Worcester.

August 24 & September 7 & 21 — Evening Prayer: Join us in prayer and Taize chant at 7 P.M. 52 Mason Street. Followed by refreshments.

September 14 - Vigil To Remove ROTC- Join us on the steps of Holy Cross College's Dinand Library for a vigil to end military training on Catholic campuses. Noon-1 P.M.



Chris Wormell

Mason Street Musings

In preparation for our 30th anniversary celebration, I went through all 179 past issues of *The Catholic Radical* as well as 65 binders of articles, leaflets, and letters. What struck me most is the amazing number of people who have come in contact with our small Catholic Worker community. Literally hundreds of individuals have volunteered here and well over two thousand have been guests. Hundreds of vigils, marches, and other peace campaigns have been organized to oppose the blood lust of American presidents, arms manufacturers, foreign leaders, and other secular and religious apologists for taking lives. The past and present members of our community have been tried, jailed, and endangered here in the US as well as in various war zones. We have hosted speakers, Masses, prayers, and gatherings for many hundreds, including the 75th Anniversary Celebration of the Catholic Worker Movement. We have bitten off so much more than we could reasonably chew that it becomes obvious there must be a living God helping us out. There certainly have been an enormous number of generous individuals who have kept us afloat.

But anniversaries are not just good times to look back, but also to take stock and look forward. While daily requests make it abundantly clear that there is still a need for us to offer shelter, we increasingly find ourselves in a smaller and greyer group at peace vigils. Most local activists rolled

up their banners when Barack Obama was elected and did not unroll them despite the fact that he never stopped killing people in Iraq, Afghanistan, and elsewhere. Younger people come for service projects, but do not seem overly concerned about war, nuclear weapons, abortion, or the death



Dorothy Day

penalty. Perhaps they have become inured to violence by the media. We took hope from their enthusiasm for the Occupy Wall Street, Stop the XL Pipeline, and the Black Lives Matter movements, as well as the campaign of Bernie Sanders, but there seems to be little appetite for confronting endless war.

When I read Dorothy Day, though, I see how she confronted the vagaries of public opinion, which sometimes lauded her as

a saint and at other moments derided her as irrelevant or hopelessly nostalgic. She once said that a commentator described the Catholic Worker in the early 1960's as "lingering on." But, as Peter Maurin knew so well, the fantastically good news of the Gospel leaps into popular imagination again and again when anyone takes it seriously. As he so rightly reminded us, moaning about what others aren't doing is a poor substitute for doing what is right ourselves.

So, here we go trying to live out with joy and hope a message so old that it looks new. So many of you magnify both emotions for us. At this moment, we have a negative bank balance, multiple projects that need funds, and no plan to obtain them. After thirty years, we are as poor as we were when we began. Our economics are a slap in the face of the American dream and, to many, a sure recipe for disaster. "How in the world will you survive in old age?" they ask, but such concerns did not overly trouble Dorothy Day and the saints she invoked for God's help. As Saint Teresa of Avila said so well, "Let nothing disturb you. Let nothing affright you." And so, please come celebrate with us, confident that the good God will provide whatever we need to accomplish whatever needs to be done. As it says on Dorothy Day's gravestone, we should begin and end every day with a "Deo gratias" (Thanks be to God)!

Scott

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